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[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	785
LEADER:—	
The Communion of Friends ...	792
ARTICLES:—	
The Miltonic Attitude of Mind ...	787
Notes on Milton's Style and Influence ...	787
Mr. T. P. Spedding's Visit to the West ...	791
MEETINGS:—	
The Rev. R. J. Campbell at Rosslyn Hill Chapel ...	786
Milton Tercentenary Celebration at Essex Hall ...	793
Kilburn Unitarian Church... ..	795
CORRESPONDENCE:—	
George's Row Mission, E.C. ...	797
An East End Settlement ...	797
Deptford Appeal ...	797
Mansford Street Mission, Bethnal Green	797
Rhyl Street Mission, Kentish Town ...	797
LITERATURE:—	
Short Notices... ..	788
Psychical Research ...	789
The Literature of Russia ...	789
ORITUARY:—	
Miss Marian Pritchard ...	790
The late Rev. C. A. Hoddinott ...	790
Miss Atkinson ...	790
THE CHILDREN'S COLUMN ...	791

NOTES OF THE WEEK.

THE news of the death of Miss Marian Pritchard will come as a grievous shock to many friends. It has naturally led to a postponement of the Bicentenary Commemoration at Stoke Newington Green, of which an announcement will be found advertised in another column.

OF all the utterances on Milton which this Tercentenary celebration has called forth, the most valuable, both in its wise, discriminating judgment and its eloquent tribute to the abiding greatness of the poet and patriot, is, so far as we have seen, that contributed by Professor C. H. Herford to the *Manchester Guardian* of December 9. We cannot quote from it here, but strongly advise all lovers of Milton, and still more, those who are not yet whole-hearted in their admiration, to secure a copy of this paper. It has also a fine picture of the Milton Cottage at Chalfont St. Giles.

THE failure of the "compromise" Education Bill puts an end to many hopes and some very serious fears. For our own part, we are glad the Bill is withdrawn, not that we feel any pleasure in having this long-vexed question left unsettled, certainly not that there is any satisfaction in observing with what tenacity the ecclesiastics cling to the chance of indoctrinating the children with their peculiar corollaries to simple Bible teaching. But it is a relief to know that our Council schools are not to be turned into private hunting-grounds for the sects, and that the teachers are not to be pressed

into the service of priest or parson. This relief is shared, we know, by a great many of those who, for the sake of promised peace, consented at first to the disastrous terms proposed in the Bill, but who, on reflection, realised how ominous they really were.

THE extent of the mistake has only been made more obvious by the undisguised efforts put forth on the Church side to secure the means for a wholesale "contracting out" of their schools from any national system. If the history of the last few months teaches anything, it shows that those who are interested in elementary education have ideals which are irreconcilable. The moral is becoming clear to many who have hitherto been very reluctant to admit it. It is unfair to the zealous Churchman to favour a "Bible teaching" which leaves his church's claims to silence, or even to implied opposition. It is unfair to the zealous Nonconformist that the claims of the Church should be disseminated by public funds. It is very unfair to the mass of the nation that young lives should be wrangled for in this way, instead of receiving the best intellectual and moral training, apart from rival theologies and church systems. We are definitely a stage nearer to a "secular solution," whether we like it or not.

THE bold expression of the Rev. Scott Lidgett, president of the Wesleyan Conference, when he wrote to Lord Lansdowne that if the House of Lords destroyed the Licensing Bill, the Wesleyan Methodist Church would never forgive or forget their action, has been abundantly echoed from Wesleyans all over the country. The *Methodist Times* fills column after column of its pages with paragraphs by the most eminent and representative men in the Wesleyan body all in a similar strain of united indignation and determination. Says Dr. James Hope Moulton, of Didsbury College: "The crippling of these animated money-bags is demanded by the most elementary interests of public morality; we must choose between the House of Lords and the Kingdom of God." Another letter says: "I appeal to the young men and women of Methodism solemnly to vow before God never to rest until they see the political power for such moral and social mischief permanently taken from these unworthy lords."

THESE and abundant other expressions like them must not be taken for merely wild and whirling words. In many cases they are the utterances of men who would have been glad to be able to be silent, but who feel that they cannot longer hold their

peace. It is not in the least unlikely that the action of the Upper House in contemptuously rejecting a measure which temperance reformers fully believed would make for sobriety and the general welfare of the kingdom will lead to that very revival of spiritual religion which the most earnest Wesleyans, like the earnest men of every Church, have been looking and longing for. A feeling of moral indignation against the conduct of those who could see human souls perishing before their eyes and do nothing whatever to save them was one of the forces of Methodism from the first. To reawaken that righteous wrath is to do much towards arousing afresh the spirit by which Methodism fought against apathy and iniquity and prevailed.

THE organ of the amalgamated Methodist Churches, the *United Methodist*, has been somewhat enlarged. The style of the paper is unchanged. One gathers that the Methodists there represented did not much approve of the last Education Bill. Yet the day of its withdrawal would hardly be a day of joy to them, rather a day of rebuke and trouble. One may only hope that as the temporary defeat of the temperance workers is but stiffening their determination, and arousing to their help many who would have let politics take their own course, the humiliation of those who have worked for the ending of the denominational strife over the schools may tend to clarity of vision and by-and-by to a more successful unity of effort. The letter of Mr. Bowie in the *Times* the other day in which he demanded more consideration for the children and for the teachers, and less yielding to clerical and denominational pressure, surely indicated the way of safety and peace.

MR. BALFOUR, as President of the Labour Co-Partnership Association for the ensuing year, has delivered the usual inaugural address. He confers his blessing—though not without reservations—on the co-partnership scheme, which he thinks cannot be profitably carried out in every department of industry. Its success, he thinks, is most likely to be associated with those well-established industries which are free from any speculation element. Regarding co-partnership in housing, Mr. Balfour says, "I am strongly of opinion that this plan of developing an estate, in such a way that you get all the advantages of a large estate with all the advantages of individual ownership, is really an admirable plan, and is likely to work for the good of the community, from a sanitary, from a hygienic, and from every

point of view. . . It is where you have small owners that you get all the difficulties of slums and the question of housing which affect us so greatly at present. But if you combine the advantages of single ownership of a considerable area with the advantage which you gain by individual ownership of houses, that gives you a gain which is almost incalculable."

In commemoration of leaders of widening religious thought in Scotland in the nineteenth century two windows were unveiled in Trinity Church, Glasgow on Saturday afternoon, Nov. 28, by Professor Menzies, of St. Andrews University. The windows bear the following inscription:—"To the glory of God, and in grateful remembrance of A. B. Bruce, W. Robertson Smith, Thomas Carlyle, A. J. Scott, Alexander Ewing, and George Macdonald, John Caird, Edward Irving, James Morrison and John Service, J. MacLeod Campbell, Robert Lee, Thomas Erskine, and William Pulsford." The unveiling was preceded by a short service, with an address by the Rev. Dr. John Hunter. Professor Menzies having unveiled the windows also gave an address, and the prayer of dedication was offered by the Rev. Dr. Strong, of Hillhead parish church. Other addresses followed. The report of the proceedings in the *Glasgow Herald* of Nov. 30 is reproduced in the Christmas number of the *Christian Commonwealth* (Dec. 9).

THE Rev. T. P. Spedding, Missionary Agent of the British and Foreign Unitarian Association, has just issued an appeal on behalf of the Van Mission, together with a review of the season's work. Our readers have been kept informed during the year of the remarkable progress of this work, which the President of the last Council meeting spoke of as the most important undertaken by the Association for many years. In addition to other points of encouragement the review of the past season notes the large amount of literature that has been distributed. Mr. Spedding estimates that by means of the various operations of the Mission over a million people heard or read something about Unitarianism, and the total cost of the Mission, including salaries of the agent and four lay missionaries, has been just over a thousand pounds. A third of this amount is still unprovided, and Mr. Spedding is extremely anxious that the year should not close before this is covered, so that the work should not trench upon the ordinary income of the Association, which is already fully pledged for other purposes. There must be thousands of people throughout the country who, if they realised the need and the significance of this work, would be willing to help with a contribution.

Public Opinion for December 4, which is marked as the Christmas number, among many other interesting things has an appreciation of Mr. Stopford Brooke, and a notice of his last book on the four poets, Clough, Arnold, Rossetti and Morris.

TO CORRESPONDENTS.—Communications have been received from the following:—H.B.B., A.E.H., F.K., C.E.P., A.T., B.W., R.H.W.,

THE REV. R. J. CAMPBELL AT ROSSLYN HILL CHAPEL.

THE Rev. R. J. Campbell, of the City Temple, preached at Rosslyn Hill Chapel, Hampstead, at a special service on Thursday evening, December 3. The chapel was completely filled, and chairs were brought into the aisles for late-comers. The service was conducted by the Rev. Henry Gow, minister of the chapel. The hymn before the service was Charles Wesley's "Come, O Thou Traveller unknown," and after the sermon George Matheson's "O Love that will not let me go." A collection was made for the "League of Progressive Thought and Social Service," of which a Hampstead branch had that afternoon been formed at a meeting at the house of Mr. and Mrs. Henry Holiday.

"Jacob's Dream" was the subject of Mr. Campbell's sermon, and the text Gen. xxviii. 12: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." That story, he said, was part of the folk-lore of ancient Israel, but it had a true spiritual meaning. Such legends they often felt to be truer and nearer to them than history. Arthur and his knights, for instance, were more living and human than the men who kindled the fires of Smithfield. And so in Greek mythology there was something greater than the achievements of the Age of Pericles. The stories of the Labours of Hercules and the Search for the Golden Fleece expressed the spiritual intuitions of the Greek soul in relation to the background of life. And Hebrew folk-lore struck a higher note than any. As Greece stood for beauty and Rome for law, Israel bore the supreme spiritual witness and gave an ethical Monotheism to mankind. In that story of Jacob's Dream there was a note of certitude, a solemn recognition of the reality of God. It accepted the common cosmogony of the day, and was but a dream; but the dreamer's heart is filled with awe when he awakes and finds himself alone in the great wilderness. It was, for him, filled with God. And from that ancient vision and that old-time view of God they had still something to learn. With all their great increase of knowledge of the physical universe, the invisible baffled them as much as ever. The sure conviction of religious truth was given to a certain quality of heart rather than to eminence of intellect. Some men were spiritually clairvoyant, they saw right into the heart of things, sure that all is well, though they cannot say how they know it. They were not pre-eminently good, but humble and sincere in their desire to serve the Highest in their craving for Divine love. Jacob was not as manly as Esau, not as frank and generous; he was tricky and insincere, but there was in him a susceptibility to vision which his brother never evinced, and which gave him his higher aims. No matter whether Jacob was an actual person or simply an impersonation of his people, he embodied the quality of susceptibility to the Unseen, and so brought blessing to the world.

Esau, said the preacher, stood for the average man, with all his good qualities but also his limitations, his practicality, and his abhorrence of idealism, and he

seldom accomplished anything really good for the world. The Jacob type, on the other hand, had the soul-redeeming faculty of being open towards heaven. When Jacob did wrong, he thought about God; it set a new problem before him, and he saw it in the light of eternity. God was the all-embracing reality of his being. Jacob was always stronger than Esau. He had visions, and therefore did things impossible to others. Such were the Cromwells and Wesleys of the world; they saw the ladder set up between earth and heaven. To the humble heart that craves for light the realities of God are revealed.

Where is the evidence of the love of God, Mr. Campbell went on to ask; and he pictured terrible features of the evil of the world, which seemed to make faith impossible. Reason and observation, he said, could find few traces of the love of God in the universe, whereas the spiritual man finds little else. The issue was no new one. The world was all dark to the wanderer, but there arose in his soul the shining of a great light. The love of God called forth from men their best and highest. Sometimes the angel of Pain had to descend, but then the angel of Peace, to soothe their troubled hearts. Around them ever was the Angel of Compassion, twin-brother of Eternal Joy. And they themselves must be angels of the Most High, ministering spirits. God could have given them an inglorious heaven, but He trusted them instead with something worth the winning here on earth, to be revealed in heaven and the heaven of heavens by-and-by. There was something solemn and austere as well as tender in the love of God, as also in earthly fatherhood; and Mr. Campbell recalled the saying of Edward III. on the field of Crecy when the Black Prince was hard pressed: "Let the boy win his spurs." Life was a battlefield. They might have confidence and quietness of heart, indeed, but that was quite consistent with experience of conflict and storm. God's love demanded of them their best, and they were helped far more than they knew. In the van moved their elder Brother, made perfect through suffering, who now had power to save them, and henceforth they saw heaven open, and the angels of God ascending and descending on the Son of Man. God's desire was that they should share His throne. They must be worthy, and trust the vision of their best moments, and go right on towards the goal, the high calling of God in Christ Jesus.

We may take this opportunity of reminding our readers that a sermon of Mr. Campbell's appears every week in *The Christian Commonwealth*, and for those who wish to make a further study of his teaching there are the two recent volumes, "Christianity and the Social Order," 1907 (Chapman & Hall, 6s.), and "Thursday Mornings at the City Temple," 1908 (Fisher Unwin, 5s. net). The latter, which contains twenty addresses, has also a portrait of the author.

I LIKE the suggestion that the way the eagle got his wings and went soaring up towards the sun grew out of the impulse to soar. That the wings did not precede the desire to fly, but the desire to fly preceded the wings.—*Robert Collyer.*

THE MILTONIC ATTITUDE OF MIND.

We are so completely committed to the theory of evolution that we have come to expect it to apply to every aspect of life, and to apply with a completeness which is at once evident. And we are inclined to be impatient with anyone to whom this completeness of its application is not at once evident. We are liable to forget the long periods over which it acts, or to be misled by superficial developments into supposing that the deeper matters show the same advance. Especially is this the case when we are dealing with the thought of a nation, as opposed to its surface life and characteristics. We look at some picture contrasting Puritan with Cavalier, and, pondering the advance which we have made in matters scientific, educational, theological, and the like, forget that the thought, the sentiment, the vital reality which lies behind that contrast remains the same to-day as then. Manners have changed, methods have changed, the subjects of thought have changed, but the contrasted attitude of mind represented by Puritan and Cavalier is as active now as ever. The English constitution may alter with succeeding dynasties; the English temper continues. It has been said that to whatever political party an Englishman may attach himself he is at heart Conservative—a feature of the national temperament which gains fresh force from the fact that wherever an English colony may be planted, the Radical, Liberal, even the Whig appears to vanish, and to be swallowed up in a more or less advanced Conservatism. It is this feature of our national character which would seem to war against the development of our mental attitude, and to preserve the ancient antagonisms of thought throughout the advancing view of things.

To the student of literature there is no completer contrast in the attitude towards life than is presented in the thought of Milton, as compared with that of almost any of the poets who waited for the overthrow of the party to which he belonged to declare themselves. Superficially, indeed, there is hardly anything in common between the strenuous purpose of "Paradise Lost" and the graceful lyrics of Sedley or of Lovelace. Judged by their outer trappings, their form, their language, even their subjects, their authors would seem to have dwelt in wholly different worlds. But the contrast is more in the clothes than in the reality. There were real men inside those dainty ruffs and slashed attire, men who could do men's work when it was needed, who were not incapacitated for the real work of life by curious frills and fashions either of clothing or of thought. That conservative attitude of ours, which clings to the best even in spite of the transient triumph of the foolish, and which never lets go the old till it has abundantly proved itself to be outworn, saved England from the transparent follies of the Restoration, and preserved through it all the sounder, saner temper and attitude of mind.

One feature of Puritanism which is frequently overlooked is that, even in its extremest religious excesses, it was never inconsistent with a considerable regard for the things of the present life. Could we

but trace the personal histories of the leaders of all those multitudinous sects with which Edwards' "Gangræna" is filled, there is no doubt they would be found to have been well-furnished shopkeepers, farmers, and the like. To express the matter in modern terms, its extremest spiritualism admitted a considerable admixture and appreciation of materialism. The Puritan was no worse farmer, trader, adventurer than the Cavalier. It was the Puritan who settled New England. The descendants of the Puritans are at the head of our greatest business enterprises to-day. A deep and living regard for eternal things never robbed them, never has robbed them, of a due regard for temporal things. Milton himself was well content to lay aside his poetic fancies and act as Latin Secretary to the Protector, and to spend his efforts upon prose tractates which doubtless paid him better—they could hardly have paid him worse—than his verse.

But that which measures for us the Puritan attitude, and which is seen at its best in Milton, is the recognition of the sacredness of duty, apart from any consideration of rewards or men's applause. The Nonconformist conscience was never stronger, and never purer, than in the days which saw its birth. Milton set it before himself when he prayed to live

"As ever in my great Taskmaster's eye." It was the God who gave duties to perform of whom he was thinking, and of the duties as given him by God to perform. And this was totally and vitally opposed to the Cavalier doctrine of the appointed instrument. Milton thought rather of the appointed task, the instrument being insignificant in comparison with that; the particular man to whom it fell to perform a certain task being unimportant, whether king or poet, as compared with the faithful performance of it. It is an antagonism of attitude which survives to our own day, as recent political developments in Germany will serve to show. And it is a significant fact that throughout the world—so far, at least, as rulers are concerned—men speak of it as an advance when the Cavalier doctrine becomes discredited and the Puritan idea is exalted in its stead.

An illustration of the Miltonic attitude of mind, reflecting and focussing the best and truest thinking of his day, is afforded by the contents of an article in a recent issue of *The Spectator* on "America and her Ex-Presidents." It is therein pointed out that Mr. Roosevelt, in quitting the White House to become editorial adviser and contributor to the *Outlook*, will be simply following an established precedent, by which "the President, however high may have been his services, becomes at the end of his term an ordinary citizen, unrewarded and undistinguished." Grant, we are told, became a stockbroker; Cleveland a consulting attorney; Harrison a barrister. It is the result of the recognition in the American Constitution of the simple-hearted regard for duty, and the separation of the individual himself from the performance of the task allotted to him, which enabled Milton to slip so easily and so naturally out of the chains of office into the writing of his epics. We are so far from having lost this attitude that we regard it as a misfortune when one who

has performed a duty well finds his own personality so inextricably bound up with it as to be unable to view the office apart from himself, or to lay aside his labours even when he has evidently done all that he profitably can. In such men we see the survival of the Cavalier as opposed to the Puritan attitude, the divine-right theory in a lesser degree, as applied to ordinary mortals instead of kings. It is a good thing to have men still living in whom the simpler spirit dwells. It would be a misfortune, not merely for America, but for the world at large, if the suggestion of the *New York World* were adopted and the retiring Presidents placed upon half-pay. Anyone who has been much in the society of our own half-pay officers is aware how difficult it seems to be for them to recognise any other world than their own, or to find any living interest in the ordinary affairs of men. All honour to those who can, like Cincinnatus of old, do their part in the salvation of their country, and then quietly return, in the dignity of an accomplished task, to the ploughing of their acres.

That the Miltonic attitude of mind still exists among us to-day is seen in the stalwart conduct of men with whom we may possibly not agree, like the Passive Resisters, and like that larger body who, even in spite of the new ideas concerning its authoritative value, will fight to the last ditch for the retention of Biblical instruction in the day schools. We can none of us doubt that in them the spirit of Milton has found a home. For even to many who know his great poems only by name, who know the *Areopagitica* by, at the most, a couple of quotations, and have never read his tractates on education, on divorce, and on the divine right of kings, the name of John Milton stands, more than any other, for the purest, truest, noblest elements in the Puritan character, and his attitude towards duty as the noblest aspiration they know. FELIX TAYLOR.

NOTES ON MILTON'S STYLE AND INFLUENCE.

To describe the position which Milton holds in our literature is to determine his specific contributions to it, not to compare him with any earlier makers of poetry or prose. Moreover, such comparison is precluded by the fact that these contributions differentiate him from his predecessors. Strictly speaking, points of resemblance upon which comparison might be made do not exist, and it is futile to measure the relative greatness of writers according to their dissimilarities.

It is customary to speak of Chaucer, Spenser, Shakespeare, and Milton as completing four great distinctive periods of literary activity, but this manner of descriptive division is as unjust as it is fictitious: it supposes that each of these poets was the full embodiment and summary of his antecedents, whose influences he exhausted. The injustice is reflected, in the case of Shakespeare—to take the chief example—particularly upon Marlowe, who, mainly by reason of the assumptions involved, gets not the appreciation to which he is strictly entitled. The custom must be ignored. For these men were "makers"—they were not creatures,

but creators—and should be regarded as beginning periods of literary influence, not as ending them. The man who ends a literary period is he who has absorbed all its influences and contributes nothing to it. The man who begins one contributes himself.

Milton, in giving himself—so thoroughly that both Samson and Satan are reflections of his personality—gave to our literature positively its most potent formative influences. He gave to its prose backbone and solidity; he gave to its poetry compactness, intensity, and precision.

Of his prose I want only to say—the judgment is based mainly upon his political tracts—that the charge sometimes urged against it, that it is too complicated, may be fairly rebutted by the statement that it is, in spite of its intricacies and frequent digressions, consistently directed to the objects of its address or attack, is often severely deliberate in expressiveness, and is not tedious to the reader whose mind can sympathetically move with its swinging periods. One must remember that the style is oratorical, and, naturally, “propped on epithets and festooned with digressions”; it is a model not of essay-writing—we cannot bring even “*Areopagitica*” to this service—but of literary polemic.

Our particular attention must be directed to the poems. I dismiss the Latin poems on the ground of incompetence to express an opinion that could be substantiated. I have never constructed Latin verse; but I have, in playful moments, endeavoured to turn passages of Milton's Latin into equivalent and experimental English metres, sufficiently to encourage the conviction that Cowper's translations are not adequate to the structure and phraseology of the originals. Let also be set aside the orthodox assumption that the English poems may be regarded as falling into two distinct periods. The term “*Miltonic*” is equally applicable to the early poems as to the late; Milton's style was formed before “*Lycidas*” was finished, and in a fully critical treatise we should be concerned with developments, not departures.

Much argument might be adduced for the contention that the early poems represent Milton's finer poetical achievement, but his fame, rightly or wrongly, arises from the popular and almost unanimous acceptance of “*Paradise Lost*” as the greatest English epic poem. Whether, however, it may be regarded unreservedly as an epic may legitimately be doubted. Its movement is dramatic, its characters are dramatically delineated, and the whole scenic background is dramatic. It is very much more than descriptive. That it should so become was natural in virtue of the fact that Milton had written “*Comus*,” that he had prepared four drafts for the dramatising of his subject, and that he was to write “*Samson Agonistes*”; natural, too, as a consequence of his blindness—a view most admirably suggested by Professor Raleigh in a study which represents the high-water mark of contemporary literary criticism. This circumstance most assuredly gives him pre-eminence over all English epic poets.

A good deal of unnecessary discussion was evoked by some of his earliest critics,

who showed that parallels to many phrases in the early poems existed in the works of at least a dozen contemporary authors. Sober investigation reveals also in “*Paradise Lost*” passages which it may be contended are directly attributable to his reading of Crashaw and Drummond of Hawthornden. These borrowings, as such, need not disturb us, more than the gracious thefts of Shakespeare, who purloined most things—from Lyly's “*Euphues*” more fine phrases than have yet been enumerated by any seeker of coincidences and parallels. We need not desire to assume that Milton was not indebted to his contemporaries; but we may contend that what he borrowed he brought into his poems with added significance. Let anyone take the trouble to see how, for example, the case stands with “*L'Allegro*” and “*Il Penseroso*,” and he will soon find a justification for their author. Milton was not a plagiarist: he was an interpreter in the sense that he could mass and invigorate whatever he handled, and give it exquisitely accurate expressiveness. Ruskin, in “*Sesame and Lilies*,” has sufficiently exemplified this fact.

What may be said of Milton's verse as technical workmanship? First, the claim will be admitted that his blank verse furnishes the standard of metrical efficiency. I turn to the index of Mr. Omond's “*English Metrists*,” a most valuable compilation and history, and find these two references: “*Milton (John), passim (about every third page)*”; “*Shakespeare (William), passim, but less often than Milton*.” “*Less often than Milton*”; here, in brief, is set the fact that Milton's influence upon subsequent verse is greater than Shakespeare's. The explanation lies in the greater diversity of his line. He did what Shakespeare could not; he approximated to classical models. The result is that while his verse is fully accented, it is as “*quantitative*” as any that can be constructed of English words. Little support can be afforded to those, from Gabriel Harvey to W. J. Stone, who advocate the making of verse which conforms to purely classical standards of structure—modern verse is primarily for reading, not declaiming—but all encouragement is merited by critics who maintain that the consideration of metrical quantities is as essential to the making of good English verse as the most careful regard for stresses, pauses, and the whole society of prosodial elements. The compact lines which Milton so frequently and so skilfully throws into his verse are evidence of his teaching in this respect. The attempt to scan all his lines as though they were composed of English iambs is futile; no three consecutive lines will bear it. The point is important, in that it indicates that what we accept as the standard of blank verse is a standard to which no other poet has completely conformed. So it is that no other blank verse has the same intensity.

The qualities of Milton's blank verse are not wanting in the early poems, in the odes on the Nativity and the Passion, and—let it even be urged—in “*L'Allegro*” and “*Il Penseroso*.” These last are not simply exercises, with variations, in the seven-syllable measure, perfections of the “*namby-pamby*,” as it was called. One

goes to Wither for these perfections—and there was nothing namby-pamby about him or his work—but one comes from him to Milton for something different. “*L'Allegro*” and “*Il Penseroso*” are the exercises of a poet who has caught the full spirit of Elizabethan pastoral verse and sung it out under the judgment of an ear perfectly trained in the rhythm of classical measures. One might drop all the rhymes, if they could be discarded without diverting the sense, and these two poems would remain uniquely beautiful. “*Rime*” is “*no necessary adjunct or true ornament of poem or good verse*.”

Milton's knowledge of classical language and literature not only influenced his whole poetical style, but effected his precision of phraseology. The fact needs only to be stated; it does not require discussion.

It may be true that the close study and admiring imitation of his style bring in their trail many evils; but they are lesser evils than would follow upon the regard of a style less massive and robust.

WILLIAM C. HALL.

SHORT NOTICES.

The Higher Medicine, by J. Stenson Hooker, M.D., we have read with considerable interest, for while we cannot pretend to an ability to weigh the value of Dr. Hooker's many arguments, we can and do appreciate his main contention and value his point of view. He is especially concerned to show that the days of empiricism in medicine are ended, and that the present predominance of the surgeon is due to a recognition of the futility of drugs. With an optimism which is quite refreshing he suggests that doctors should, while owning no definite allegiance to any one method, adopt the best that is to be found in mesmerism, homœopathy, vegetarianism, the water, light, electricity, and open-air cures, massage, colour, and music. He insists also upon the value of prayer, and mental suggestion, and claims that the study of these more spiritual agencies would be more productive of good results than any amount of vivisection, as to which he is very outspoken and severe. But especially does he point to “the man behind the method,” and claim that the character of the doctor himself, and his power of awakening confidence in his power to heal, is of far greater importance than is generally recognised, that the personal factor has more to do with recovery than any other line of treatment. And with that we shall probably all of us agree. (Evan Yellon, Chancery-lane, W.C.)

Songs of the Uplands, by Alice Law. A little volume of verse in many keys and many metres. The title of the book is not, at first glance, quite convincing, for Miss Law sings at times of such subjects as Beatrice Cenci, The Barberini Faun, Lincoln Cathedral, and the Russian Massacre. But, with a little patience, the reader will discover that the author's heart is always in the North Country, and especially with the flowers and the birds. Some experiments in the lilting metre of “*Piers Plowman*” catch the rhythm of the ancient music very quaintly, but break down in the alliteration. The burden of the various poems is always straight-

forward and their reason for being written evident. If they show none of the marks of great poetry, they nevertheless possess the power to please, and especially those of them which deal with nature and the open air. (T. Fisher Unwin, 3s. 6d. net.)

The Comments of Bagshot, by J. A. Spender. We gladly welcome this dainty pocket edition at a popular price of Mr. Spender's fascinating book. We have spent many casual moments over it in its original form, and have always found new cause to rejoice at the freshness of its wisdom. It is packed full of good and suggestive sayings on all kinds of things, and in this form would make a delightful Christmas present for any man or woman who finds pleasure in epigram and paradox, and a cheery outlook upon life not quite divorced from piquant satire and mordant wit. (Archibald Constable & Co., 2s. 6d. net.)

The Reflections of Lichtenberg, translated by Norman Alliston. George Christopher Lichtenberg was a professor of Göttingen, a satirist, and the writer of some semi-philosophical books which were quoted by Schopenhauer. Hence this translation of selections from his "Miscellaneous Reflections," a commonplace book collection of aphorisms, criticisms, and the like. Many of these possess a certain value of suggestion, some are not devoid of a rather caustic humour, a few are distinctly useful. But when one meets with the pronouncement, "I hardly think it possible to show that we are the work of a Supreme Being, and not, much more probably, creatures made for amusement's sake by a very imperfect one," he marvels, not so much that a deformed satirist should have such thoughts, as that his sons should have thought it worth while to print them, and that Mr. Alliston should have taken the trouble to translate them. (Swan Sonnenschein, 2s. 6d.)

The Philosophers and the French Revolution, by P. A. Wadia, M.A. This is an attempt to show that the French philosophers did not create the causes of the Revolution, but only manifested them, and were in some respects utterly and irreconcilably opposed to them. In this second edition the author has endeavoured to remove some of the ambiguities and apparent inconsistencies of the first, and amplified and illustrated some passages which appeared to need such treatment. (The Times of India Office, Fleet-street, 4s. 10d. post free.)

Sermons of Courage and Cheer, by Brooke Herford, D.D. Second edition. Enriched by an admirable portrait. The volume appeared originally in 1894, two years after Dr. Herford's return from America, and it has been for some time out of print. The re-issue will be warmly welcomed in a form which makes it a companion volume to "Anechors of the Soul," which has Mr. Wicksteed's biographical introduction. (Philip Green, 5, Essex-street, Strand, W.C. 2s. 6d. net.)

High Priesthood and Sacrifice. By William Porcher Du Bose, M.A., S.T.D., is an exposition of the Epistle to the Hebrews. It seems to aim rather at the spiritual edification of the reader than at a critical elucidation of the text. The style strikes us as being too much that of the orthodox homily, and the meaning is not

always clear, but we find suggestive passages here and there throughout the volume, such as the following:—"There is no reason in myself at seventy or at eighty why I should cease to grow wiser or holier. I break off, perforce, at the end with still a consciousness and sense of capacity and power to become infinitely wiser and holier than I am . . . I have never more than begun to be what I could fill eternity and infinity with becoming. The infinite and eternal, the perfect and complete, are my natural inheritance." (Longmans, 5s. net.)

PSYCHICAL RESEARCH.*

MR. PODMORE is well known to all who are interested in the work of Psychical Research, as holding the honourable position of *advocatus diaboli* (unofficial), if the title may be permitted. He has brought great ingenuity and untiring industry to the work of criticism, devoting himself to the task of resisting premature theorising and endeavouring to explain the facts, when established, in accordance with recognised laws, or with the smallest resort to new principles. The man who devotes himself zealously and laboriously to the fascinating and inspiring work of advocating a new theory is worthy of honour. And still more is he who, with the same persevering zeal, labours at the less interesting but not less needful task of perpetual caution and common-sense.

Mr. Podmore's previous works, "Modern Spiritualism" and "Studies in Psychical Research," are of great value, and should be read by all who think of investigating the matter, both for the information they contain and as a guard against hasty speculation. But his latest work, "The Naturalisation of the Supernatural," appeals to a wider circle of readers. It gives with admirable clearness an idea of the work of the Society for Psychical Research, and of the nature of the evidence that has been collected. And the reader may be assured of the competence and caution of the writer. It is comprehensive and scientific, and yet is not dull. Especially worthy of praise is the selection and treatment of the illustrative cases, in the lucidity of the presentation, combined with the avoidance of superfluous detail, while at the same time they are adequate to the requirements of the general reader, and valuable to those who have fuller knowledge, but to whom a clear summary will be useful. The work is also to be commended for the fairness with which it states points in which the evidence may seem to indicate conclusions beyond those that the writer himself is able to accept. He does, at last, definitely accept telepathy as an established fact, which, in his "Studies in Psychical Research" and "Modern Spiritualism," he has regarded as still requiring further proof. He is, perhaps, too ready to regard it as accounted for by vibrations passing from brain to brain, without sufficient allowance for their purely hypothetical character and the difficulties of the theory in the material for transmitting and receiving the vibrations, and the complex character of the

messages, compared with the simplicity of the Morse Code.

Different judgments will necessarily be passed on a book dealing with the disputable subjects included under the name of Psychical Research; but there can only be one opinion as to its clearness and comprehensiveness. C. D. B.

THE LITERATURE OF RUSSIA.*

THE thanks of all students of literature are due to Mr. Fisher Unwin for his Library of Literary History, of which a new volume has just appeared. The volumes must necessarily treat of some literatures with which we are more or less acquainted, but others serve to show how great is the mass of true literature with which the general reader has not even a bowing acquaintance. Of these the present Library History of Russia is one. When one thinks of Russian writers, some half-dozen names occur to him as measuring his knowledge of the subject. Pushkin, Gogol, Turgenev, Tolstoy, Grigorovich, and Gorky cover all that most of us, and more than many of us, are likely to know, and of these writers only a portion, and not always the best, is known. Add to these Mr. Ralston's and Miss Hapgood's translations of old Russian songs, and Professor L. Wiener's "Anthology of Russian Literature," and the catalogue is, for most English-speaking people, complete. Something of this is due, no doubt, to lack of familiarity with the language, and to the wooden character of many of the translations we possess; none of it to lack of sympathy with the people, and the striving to which their literature gives expression. The vogue of Tolstoy is sufficient evidence of that.

This bulky volume of Professor Brückner's, while full of interesting matter concerning the writers we know, reveals a very large company of whose names we are ignorant. It is valuable, also, for the light which it throws on the inner workings of the Russian mind from earliest times. Inevitably it deals with the development of Russian politics, for as soon as the literature had escaped from its infant stages of myth and legend and folk-song, it became the vehicle by which all "causes" were presented and served. "It is difficult," says the editor, "for a foreigner to be attracted by the Russian literature of the eighteenth century. It produced scarcely anything readable; the struggle to bend to a literary purpose a language, not merely uncultivated but deformed, both by the archaic dialect of the church and by the mixed jargon of the Petrine translations, is not to be appreciated by the outsider; and a series of clumsy imitations of outworn pseudo-classical models can scarcely have for us even an historical interest." While this is perfectly true, it must not be forgotten that the efforts of Peter the Great to found a literature, even through the medium of translations, bore much fruit in the early years of Catherine II. This highly gifted Empress, writer of comedies, operas, history, criticism, essays, herself pointed

* "The Naturalisation of the Supernatural." By Frank Podmore. (Putnam, 7s. 6d. net.)

* "A Literary History of Russia." By Prof. A. Brückner. Edited by Ellis H. Minns, M.A. Translated by H. Havelock, M.A. (T. Fisher Unwin, 12s. 6d. net.)

the way in which the later literature would go. With her own hand she wrote "Instructions" to a Commission called together to discuss a new code (borrowed for the most part from Montesquieu) which preached tolerance, set forth the duties of a ruler, poured contempt upon absolutism, and proclaimed freedom of conscience and thought. True, the enthusiasm with which the "Instructions" was received convinced the Royal author of her error, and compelled her to confiscate her own book; and when, twenty-four years later (in 1792), Radischev published his "Journey from St. Petersburg to Moscow," asking for absolute freedom in matters religious, legality in the exercise of authority, the removal of the censorship from the press, and the relief of the serfs, she accused him of shaking her throne, and first condemned him to death, and afterwards banished him to Eastern Siberia, with transport in chains. But the example had been set, and the value of Russian literature throughout the last century, so far as other nations are concerned, rests rather in the intimate relation which it bears to the people's struggle for freedom than in any inherent excellence it may possess.

To Pushkin (born 1799) belongs the merit of having paved the way for the creation of a true Russian literature. He chose as the subjects of his poetry and his prose the history and the struggle of his own people, and wrote of these in a form understandable by all. Intensely, if painfully, interesting is the chapter in which Professor Brückner tells how this essential Radical, who, in 1827, sent to the Decembrists in Siberia his prophecy of a speedy revulsion: "Your fetters shall fall, your brothers shall give you back your sword, Freedom shall joyfully greet you"—was, bit by bit, broken on the wheel of Autocracy, until he could write in despair to his wife: "The devil must have been in me to be born in Russia, and with talent!"

It is a significant fact that two-thirds of this volume is devoted to writers who were born after 1800; still more noteworthy is it to find the author stating that the classic writers of Russia were all of them born in or about 1820, with Tolstoy in 1828. It marks the fact that it was not till the middle of last century that literature became a profession, freed itself from all patronage, and faced its one foe, the censor. Tolstoy stands alone, alike in the position he holds in the heart of all Europe, and in the peculiar character of his writing. The fullest, most careful, and most sympathetic piece of criticism in this book is devoted to him and his writings. It is a splendid piece of analysis. The attitude of Professor Brückner towards the man and his message may be measured by his closing words: "The astonishing amplitude and exactness of his observations, as also his fanatic love of truth, the aptness of his plastic, sensuous, and picturesque diction, as well as the deep penetration of his psychical analyses of the normal man, account for the exceptional significance of his work, extending far beyond Russia, and make of him one of the greatest epic poets of all time."

When Gogol the novelist read to Pushkin the poet the first chapter of his "Dead Souls," the face of Pushkin, who naturally loved laughter, grew darker and darker,

until at the end of the reading he broke out with the words: "God! what a sad country Russia is!" And that is just the feeling with which we come away from the perusal of this remarkably able and painstaking work. This spirit of sadness stamps the literature throughout, for from first to last it is merely the evidence of a seemingly hopeless striving against bonds that are strong as fate. So it is that even in its latest phases, in the stories of Chekhov, "fragment by fragment, the mosaic of Russian misery fits itself together"; in Andreev's tales, "the sheerest desolation greets us. . . . I do not recall a single one which would not get fearfully on a man's nerves"; while every reader of Gorky will agree with the verdict that his heroes are tramps whom one would not care to meet after dark, and who, "devoid of scruples, tap their fists or the knife in their boot-legs, and fly straight at the society which has cast them out." From time to time Professor Brückner speaks of the humour displayed by the several writers, but in our experience their very humour is terribly grim, more provocative of horror than of laughter, and this because through it all the face of the sad, oppressed people perpetually peeps out.

We have space only to add that the book suffers very little from having been first written in German—not nearly so much, probably, as from its having been written by a Pole. All the great writers are fully dealt with, and their relation to the central movement displayed. If we are inclined to read Russian history a little differently from him, we are not the less grateful to Professor Brückner for his complete and masterly treatment of a very difficult subject. FELIX TAYLOR.

THE Moral Instruction League (6, York Buildings, Adelphi W.C.) has issued a very interesting and valuable return of the "Moral Instruction in Elementary Schools in England and Wales," compiled from official documents by Mr. Harrold Johnson, secretary of the League (David Nutt, ls. net). Of the 327 local education authorities in England and Wales, it seems that over 100 make specific provision, more or less thorough, for definite moral instruction, either in connection with, or apart from, the religious teaching of the school. Twenty authorities, including several counties, have adopted the graduated syllabus of Moral and Civic Instructions issued by the League. Advocates of definite moral instruction will find much encouragement in this return.

THIS week's *Christian Commonwealth* (double number, 40 pp., 2d.) has on the front page a symbolic design by Mr. Henry Holiday of Christ as the Light of the World. It is the Christmas number of this vigorous organ of the Progressive League. There is an article by the Rev. R. J. Campbell on "What is the Meaning of Christmas?" and a sermon on "Jesus as he seemed to Nazareth." The leading article is by the Rev. K. C. Anderson on "Christmas Goodwill; or, the Rooting out of Dislikes." The Rev. T. Rihondda Williams contributes a Christmas Talk to the Children.

OBITUARY.

MISS MARIAN PRITCHARD.

WE deeply regret to record the death of Miss Marian Pritchard, mid-day on Wednesday, at 11, Highbury-terrace. The news will bring sorrow to very many throughout the country, and especially to those who have known her for so many years in connection with Sunday-school work and in her devoted services to Winifred House. At the moment we can only make this sorrowful announcement, and must wait until next week to furnish a fuller record of her life.

THE LATE REV. C. A. HODDINOTT.

STRIKING testimony to the character and ability of our late minister at Chichester was given at a meeting of the Guardians in that place on Friday week. The chairman, Alderman Lake, moving a vote of condolence with his widow and relatives, said he was a good and kind man in every respect, he loved the poor, and although his pittance was small, he not only gave the poor advice, but often gave them money as well. He was a master of seven languages, one of which was Chinese, a very difficult language, and but for his meek and retiring disposition, he might have been in a much higher position than he was at the time of his death. The Rev. Chancellor Davey, Canon Masters, the Rev. E. Lopresti, and the Rev. Father Miller each paid a tribute to the deceased gentleman, Mr. Lopresti remarking that he had sacrificed the possibility of attaining great fame outside the Church in order to do what good he could in the world and make it a better place than it was.

The little congregation of Eastgate Chapel hope to place there a marble tablet to his memory; it may afford pleasure to some of our readers to join in their effort.

MISS ATKINSON.

THE members of Larne and Kilwaughter Congregation are mourning, as are many others, the departure from this life of a lady honoured for her father's and mother's sake, and still more honoured and beloved for her own sterling worth and most valuable services rendered to her church and to the community in general.

In her earlier years Miss Atkinson was a most untiring worker in Sunday School and choir, and in all the benevolent institutions of the congregation, which her father, Miles Atkinson, served faithfully for many years as elder and secretary. And possibly no institution secured her more zealous advocacy than the Orphan Society in connection with the Non-Subscribing Church. But those interests, and more that might be named, were but a fraction of her life-work. Her services to the poor of Larne and neighbourhood of all denominations, through clothing and coal funds, the Nursing Society, and Society for Prevention of Cruelty to Children, as well as her friendly sympathy and help given direct in the homes of the poor, and, indeed, in the homes of the well-to-do, are known in their entirety to Him only from whom nothing is hidden and who meted out reward in blessing her with a cheerful happy contented life, troops

of friends, and kind affectionate attendants that gathered in loving assiduity around her deathbed. Fitting reference was made from the pulpit on Sunday last to Miss Atkinson's worth and services in a spirit not altogether devoid of sorrow, but of which the prevailing note was one of pardonable joy and thankfulness for a life so faithful, so loving, and so abundant in the fruits of righteousness, which closed in this world on November 21. The interment took place in the McGarel Cemetery on November 26, the Rev. James Kennedy officiating.

REV. T. P. SPEDDING'S VISIT TO THE WEST.

THE programme of the visit of the Rev. T. P. Spedding, Missionary Agent of the B. & F.U.A., to congregations within the province covered by the Western Union was given in the INQUIRER of November 24. To the list there given is to be added a lecture at Sidmouth on December 4 on "The Permanent Element in the Bible." Other subjects dealt with during the visit have been "The Religious Outlook: What Encouragement?" "Christ's Bequest to the World," "The Message of Unitarianism," "What Think Ye of Christ?" "Religious Transition and Signs of the Times," and "The Art of Seeing Things." Mr. Spedding's visit is now at an end, and has given help and brought cheer to many. All the places from which reports have been received (two reports are still to come) hope it may be possible for Mr. Spedding to visit them again soon, but all want him on Sunday next time! During his two weeks' visit Mr. Spedding has preached eight times, lectured eight times, and visited thirteen congregations; every day he has travelled to a new town and stayed with a new host. Those who know what the nerve strain, as well as the intellectual labour, of even a much shorter visit is, will best realise the work Mr. Spedding has done for the West. The attendances have not been large for large towns; but it has been chiefly small towns that Mr. Spedding has visited, and the attendances have been very good, ranging from thirty to over 100, and, especially for week-night lectures, larger than was expected. The congregations have done what they could to make the visit known by advertising in the local press, by posters, handbills, and cards, sometimes distributed from door to door. There has been a case of evangelical ladies begging that bills might be withdrawn from shop-windows. Would that they would do it oftener! The West, from Torquay to Trowbridge, from Devonport to Sidmouth, from Moreton Hampstead to Shepton Mallet, is grateful to Mr. Spedding for his visit, and to the B. & F.U.A. for making it possible.

R. D.

JUST on going to press we hear with sincere sorrow of the death of Mr. R. D. Holt, of Liverpool. He was the first Lord Mayor of that city, and was universally honoured for his character and abilities. He was a life-long member of the Renshaw-street, and then of the Ullet-road, Church. We must defer a further account until next week.

THE CHILDREN'S COLUMN.

JOHN MILTON.
II.

WHILE living in his beautiful Buckinghamshire home Milton wrote "Comus, a Mask," or play with lovely lines of poetry to say among pretty songs and dances. It was written for a great nobleman's feast, but the young Puritan poet thought that even plays for entertainment should give noble lessons, and he showed Comus, a wicked magician, meeting a beautiful maiden, who is lost in a wood, and tempting her with evil pleasures. She is rescued by her brave brothers and a good spirit, and reaches her father's castle safe, because she "walks attended by a strong-siding champion, Conscience" and God's glistening guardians, "pure-eyed Faith, white-handed Hope," and the hidden strength of Purity in her heart.

In 1637 Milton had the great delight of a year's travel in Italy. His father willingly gave him the money, knowing how it would help him to write good poetry if he saw the beauties of Italian scenery, pictures and statues, and met other poets and earnest people. Milton never forgot his visit to Galileo, the brave, old, freedom-loving astronomer, who found that the earth moved round the sun, and who was tortured by the rulers of the Church, because he would not tell a lie and say that the sun moved round the earth, as people then generally believed.

But news came from England that Charles I. was ruling without a Parliament against the law. There was persecution in the Church as well. Then Milton felt that he must return home, for he said, "I considered it dishonourable to be enjoying myself at my ease in foreign lands while my countrymen were striking a blow for freedom."

He settled in London, and during the struggle of the King against the Long Parliament, and then of the Cavaliers in the Royal Army against the Puritans in the Parliamentary Army, he served his country by writing long and often very fierce papers against the unjust ruling of the King and his friends. Whilst Cromwell and his Ironsides were risking their lives, fighting with swords and muskets on battlefields, Milton was risking his life as a poet (for he might not live till all was again quiet enough for his great poem), and fighting with his pen for the good cause. The history-books will tell you that it was a fight for freedom. Freedom means more than I can explain to you children, and more than many grown-up people understand even now, when the world is older and wiser than in Milton's time. What Milton mainly fought for was the right for men to live under laws made, and pay taxes raised by men speaking on their behalf in Parliament; and for the right of all to worship God, and use God's gifts of soul and mind freely as their conscience directs, provided that they do what is agreed by most to be for the good of all. The quarrels between King and Parliament, Cavalier and Puritan, are long ago settled, but our country is not yet quite free. Though Milton wrote chiefly for men, both women and men to-day are helped by his words in new struggles for freedom. You girls

and boys will grow up, let us hope, to take your turn in helping to make this land of ours better and happier. Then you will do well to learn from his writings about the wise and noble freedom for which Milton pleaded and suffered.

After the defeat and execution of Charles I., Milton still put aside his great poem, and at the risk of losing his now quickly failing eyesight, became one of the Secretaries to the Council of State of the Commonwealth. He had to write and translate Latin letters for Cromwell, the Lord Protector, who ruled in the King's place. He began to write "A Defence of the English People" in answer to a famous Royalist, who abused the Commonwealth. Before it was finished he became quite blind. What a trial for a man of forty-four, full of strength and great longings to help his country and perhaps write great poetry before he died! Read, or get someone to read to you, the poems he dictated about his blindness. You will like their brave words. Some day, if any accident or illness befalls you to keep you from doing all you think God wants you to do, remember how Milton found that just bearing trouble cheerfully is God's work too, and that "They also serve, who only stand and wait."

Eight years later other sorrows came. Charles II. was restored to the throne, the Commonwealth fell, and with it all Milton's hopes of Freedom. Worse still, people were tired of the dull clothes and dreary lives of the Puritans. There were not enough of the Puritans like Milton to show them how to be good cheerfully, and enjoy themselves harmlessly. So, with a King and Court to set a bad example, many lived gay, bad lives, that are a shame to English history. What a grief to the author of "L'Allegro" and "Comus"!

Picture Milton now blind, poor, ill, in a quiet part of London, unharmed himself, yet knowing that Puritans, or Nonconformists as they began to be called, were all around being persecuted worse than ever. His wife, whose face in his blindness he had never seen, tended him with faithful care. He played on his beloved organ, walked in his garden and exercised in a swing. Friends like the young Quaker, Thomas Ellwood, came to read to him or wrote down his poetry. Yes, he began steadily to make poetry again. In the year of the Great Plague, 1665, "Paradise Lost" appeared, his great poem at last! Then came "Paradise Regained," and then "Samson Agonistes," Samson the struggler for his country and his God, blind and fallen on evil days. Then, on Nov. 8, 1674, John Milton died, and because he died worn out in the service of God and his fellow-men, we may feel, as the friends of Samson felt,

"Nothing is here for tears, nothing to wail, nothing but well and fair—
And what may quiet us in a death so noble."

You will, as you grow older, learn more about the Puritans, those ancestors of ours who built our old chapels, and suffered that England might be nobler and more free. Then you will understand why Milton is gratefully remembered as a great Englishman, and why he is honoured among the greatest of English poets.

EMILY H. SMITH.

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LONDON, DECEMBER 12, 1908.

THE COMMUNION OF FRIENDS.

AMID the conflicts of the moment it has been refreshing and stimulating to be called to the commemoration of one of the greatest of Englishmen, great as a patriot, a lover of truth and liberty, and pre-eminently as a poet. To the Tercenary celebration of the birth of JOHN MILTON we have this week some further contributions. And apart from this, we have other sources of refreshment and encouragement, to which we are glad here for a moment to turn aside. It is an abiding treasure that we have in our human life in the Communion of Friends, and it has happened that just this week as we were looking for some strong, uplifting word, the reminder has come to us from several quarters of this great wealth which we possess. Here we simply record what we have been grateful to receive.

The first reminder came with a delightful volume, of which these pages must before long have a fuller record, the "Memorials of Two Sisters, SUSANNA and CATHERINE WINKWORTH," edited by their niece, MARGARET J. SHAEN. (Longmans, 10s. 6d. net.) The younger sister was the translator of the "Lyra Germanica," from which so many beautiful German hymns have found their way into our hymn-books, while to SUSANNA, the elder sister, we owe the translations of that famous book of devotion, the "Theologia Germanica," and TAULER's Life and Sermons. In this book we are admitted into the intimacy of their lives, which were rich in many other beneficent activities, and of their friendships with the GASKELLS in Manchester, and JOHN JAMES TAYLER, with Dr. MARTINEAU, of whom they were grateful pupils, and then with F. D. MAURICE, and Dr. PERCIVAL, now Bishop of Hereford, and many another. CATHERINE was always a Churchwoman, SUSANNA appears to have been for many years a Theist and a Unitarian, and some of the most interesting letters in the book are those which tell of the inward experience by which she was brought to the conviction that there was a deeper spiritual truth and effective power in the orthodox

conception of CHRIST. Another sister was Mrs. WILLIAM SHAEN, concerning whom, in her grievous illness in 1868, and again on her death in 1887, Dr. MARTINEAU wrote two of the most beautiful letters of consolation recorded in his Life (I. p. 447 and II. p. 234). These "Memorials" add a further enrichment to that communion which we are permitted to enjoy with some of the noblest minds, of purest sympathies and aspirations, with whom in these latter days our country has been blessed.

Then from across the Atlantic two other welcome words have come to us, in the same number of the *Christian Register*, November 23. We told, in the *INQUIRER* of October 3, which was the eightieth birthday of Dr. CHARLES GORDON AMES, of Boston, of the volume of his Prayers, which had been brought out by the American Unitarian Association in celebration of that day, when Dr. AMES also completed twenty years of service as minister of the Church of the Disciples. It is a beautiful book (\$1.50 net), of which we hope that many copies will find their way to this country. Here is the greater part of what the *Christian Register* says concerning it:—

"A wise and good man, possessing, too, much keenness of observation, recently said 'I have just met Dr. AMES, and, in talking with him, it seemed to me that here was a normal man.' After a minute's reflection, the present writer answered, 'Yes, I suppose that is so, if it is normal for a man to feel that he is a child of God, and to act in accordance with that high faith.' Yes, 'a normal man!' Yet this normal state is somehow so uncommon that, when we see anyone living in it, as it were in the very sunshine of God, so that this sunlight fairly radiates from his face, from his words, from his life, we are stricken dumb, as in the presence of a miracle. Now these prayers—which it was certainly a most happy thought to collect—are just the natural expression of this normal man talking with God, as a child with his father, whom he trusts and loves, and to whom, without a shadow of fear, he can say what is in his heart. But, of course, this is not all. There is here, as in everything Dr. AMES does, the salt of originality, the shining of that flame which is genius. For that is what he has, a genius for religion, and for making other people feel religious—perhaps the highest service one human soul can render another.

* * * * *

"It is a sound, sane, and sober religion that we find here, but always touched by the transfiguring power of joy. Its keynote is, 'How good it is to be here on this round globe among the stars!' Why good? Because 'here we may find the beginnings of everything we yet know how to hope or pray for,' and 'by the wise culture of our garden,' may learn to love better God and our fellow-men. These, then, are some of the distinguishing qualities of these original and beautiful prayers. They are not just like the wonderful prayers of

THEODORE PARKER, any more than the two men are alike; but they are the natural expression of the normal man, the child of God, at home in God's great universe, feeling how good it is to be alive here, and how glad he is that he can help a little to make other human beings understand something of the miracle of life, its beauty and its glory."

And in this same number of the *Christian Register* we find a welcome record of the birthday party given on November 18 by the New York Unitarian Club to ROBERT COLLYER. We noted the occasion and Mr. CARNEGIE's happy speech at the time, as reported by cable in the *Times*. Tuesday this week was the actual birthday, and it is pleasant to have a fuller account of that very happy evening. Many speakers paid their warm and affectionate tribute to the old man, among them the Rev. W. C. GANNETT, who, in the course of his speech, turned to Dr. COLLYER with the words: "Now listen, ROBERT. You are a millionaire of love, the only kind that is worth while. You have chosen the better part!" And, lastly, the Rev. JOHN HAYNES HOLMES, who, as successor to Dr. M. J. SAVAGE, is now minister with Dr. COLLYER at the Church of the Messiah. The love and devotion of the people to their old pastor, he said, was an inspiration to the new minister. "When he leads in prayer each Sunday, the people's eyes are tear-dimmed as they bow their heads; and, when he preaches once a month, the look on their faces can never be forgotten. He has been canonised before his death!" And Mr. HOLMES has written some birthday verses, of which this is one.

"Thy noble face, so calm, so sweet, so rare,
Stamped with the simple goodness of thy days,
Still seems a benediction after prayer,
The grand Amen, that ends the song of praise."

The rest of the record we print, just as it stands in the *Register*:—

And then he arose—and all the people with him! Above the twinkling candles and the beautiful flowers his rare, dear face beamed upon us all. There were tears shining in the kind eyes, but no tears of Dr. COLLYER's ever quenched the sweet, brave smile that we would not know how to do without. The strong, heart-thrilling voice shook a little as he tried, in his splendid, simple way to say—I thank you!

"I don't know as I was ever so hard up for something to say as I am now!" he began, and the quaint Scottish tinge was very marked. "You have filled my heart so! You think so much better of me than I have ever thought of myself! I am—an old man—two years older than the Church of the Messiah! I am older than the railroad system, but it seems to have been simple to live along and do what I have to do. I count it joy that you found me and that I found you! It has been lovely from the very beginning—this welcome that you gave me. I don't feel very well. Like the man of the story,

"I eat well and I sleep well; but, when it comes to work!"—Then the kind face turned to Mr. HOLMES.

"Mr. HOLMES and I have a beautiful time when we 'foregather,' and it is the delight of my life to be with you. I have been a happy man. No man could have had a sweeter, more loving congregation than mine. I don't bother about the years I have to live, whether they be many or whether I fall upon sleep to-night and awaken—not here. I live in the sunshine, because I do not like shadow. For your welcome I can never find words to thank you."

Then with upraised arms in blessing, Dr. COLLYER pronounced a benediction over the bowed heads of those who came with loving hearts to his Birthday Party.

MILTON TERCENTENARY CELEBRATION AT ESSEX HALL.

A VERY successful meeting in celebration of the three-hundredth anniversary of the birth of John Milton was held at Essex Hall on Wednesday evening, December 9, which was the birthday itself. Early in the evening the company was received by Mr. John Harrison, president of the British and Foreign Unitarian Association, and tea and coffee were served. Then a little before eight, Mr. Harrison took the chair, and a delightful programme of "Milton" music was gone through, and three addresses on Milton as poet, theologian, and citizen were given by Dr. W. Blake Odgers, K.C., the Rev. C. Hargrove, and the Rev. W. G. Tarrant.

The first item on the programme was a Madrigal "Fair Orion," by John Milton the Elder, and the last some selections from the "Comus" music by Henry Lawes, the solo being sung by Miss Jessie Epps. Other items were two songs of Dr. Arne's by Mr. W. Savage Cooper, "The star that bids the shepherd fold," and "By dimpled brook." Between the two first addresses four Handel items were given. Mr. W. H. Clarke sang "Total Eclipse," from "Samson," Miss Epps and Mr. W. Appleby each sang an air from "L'Allegro," and there was another air and chorus "Come, trip it as you go," also from "L'Allegro." The music was all admirably rendered and greatly enjoyed.

The PRESIDENT, in an opening address, referred first of all to the bust of Milton, which was on the platform by his side, crowned with a wreath of laurel, and said that he was one to whom they of the Liberal faith owed a debt of everlasting gratitude. Milton was not only one of the greatest of our poets and a profound thinker, he was one of the most intrepid champions of civil and religious liberty. They had, therefore, a special right to hold him in honour and celebrate that anniversary. Mr. Harrison then added a few remarks on Milton's association with the art of music. Though a skilful performer on the organ, he was not known to have composed any music. He was not a maker of music but the cause of music in others. The music to "Comus" by Henry Lawes had been republished by Novello in connection with the tercentenary, and taking Milton's lines "At a solemn music" Sir Hubert Parry had wedded noble music to noble words. And

above all, Handel had written some of his finest music to Milton's words in "L'Allegro" and "Il Penseroso," and "Samson." It gave an added pathos to his rendering of Milton's "Total Eclipse" when they remembered that not long after writing that Handel himself also became totally blind. Listening to those strains, they felt that they were in the presence of immortal verse set to immortal music.

MILTON AS POET.

Dr. W. BLAKE ODGERS, K.C., speaking of Milton as poet, traced the course of his life, remarking at the outset that London had had her share of poets born within the city walls—Chaucer, Spenser, Herrick, Cowley, Shirley, Ben Jonson, Pope, Gray, and Keats, as well as Milton. Noting the different periods of Milton's work as a poet, Dr. Odgers said that in his poems written during the latter years of his residence at Cambridge, and while he was engaged in the study of theology, all was solemn, serious, and deeply imbued with the spirit of devotion; but in those composed at Horton, we everywhere discern animation, grace, elegance and sweetness; the tone is cheerful and the verses replete with rural imagery. Even in "Il Penseroso" and "Lycidas" there is no gloom, and both terminate in a tone of calm and tranquil cheerfulness. Dr. Odgers quoted with fine effect from the sonnets, in his narration of the troubled times of the Civil War, and the tragedy of Milton's blindness, and also the great passage at the beginning of the third book of "Paradise Lost," beginning "Hail, holy light," with the lines, after reference to his blindness,

"So much the rather thou, celestial light,
Shine inward, and the mind through all
her powers

Irradiate, there plant eyes; all mist from
thence

Purge and disperse, that I may see and tell
Of things invisible to mortal sight."

Having told of the closing years of the poet's life, he concluded as follows:—

So, gently and unostentatiously, and in spite of his blindness and his narrowed circumstances, not unhappily, the closing years of Milton's life glided peacefully away. He died on the morning of Sunday, November 8, 1674, so quietly that his wife did not perceive at first that he was gone. Thus passed from this world a great poet, and what is more, a great and noble man. His life was pure and blameless; his morality stern and unyielding. "His spirit breathed high heaven," and with dauntless courage he ever strove to realise his high ideals. He gave up the life of learned leisure which he loved to take his place in the turmoil of political strife because his country had need of him. Later, when the Parliament of England called upon him to act as her advocate at the bar of Europe, he gave his eyes for the defence of his people. Think what a sacrifice was this! To him, a writer and a lover of books, a man of affairs, and a leader of thought, the loss of his eyes meant retirement, obscurity, and solitude in darkness. Yet he gave them cheerfully and unflinchingly for the defence of his native land. Wherefore, I bid you honour the name of John Milton.

THE REV. CHARLES HARGROVE'S ADDRESS ON "THE THEOLOGY OF MILTON."

I DO not know by what perversity of fate it has fallen to my lot to speak of Milton as a theologian. Oftentimes have I armed myself with his words of might when I ventured my small person in the battle for liberty and truth, and I could have spoken of him as citizen with a love and enthusiasm which might have inspired me with something of eloquence. As poet I would have come into his presence with bowed head and bated speech, mindful of the reverence with which, when a boy, I read "Paradise Lost" at forbidden hours of the night, and welcoming the opportunity of impressing upon others that, as Ben Johnson said of Shakespeare, they should "honour his memory on this side idolatry." But as theologian! O forgive me, "God-gifted organ-voice of England, Skilled to ring of time or eternity," and forgive me, countrymen of Milton, if I dare to criticise, dare even to censure; if, one of pigmy race, I seem to look down from the heights which toiling generations of students have since reached upon this giant of the sons of men seeking his way to light and truth amid cloud and swamp of the lower slopes.

"Two detestable curses," "the two greatest mischiefs of this life and most pernicious to virtue," "the most prevailing usurpers over mankind," are, says Milton again and again, superstition and slavery. Yet, doughty champion as he was of freedom of discussion and inquiry, and freely as he made use of it—trusting as he did in "the daily progress of the light of truth" among those who "as we are ordered *prove all things*"—nevertheless, he cannot be defended, by us at least, from the charge that he himself was all his life in bondage to the letter of the Bible, and fettered by the superstition, which has no support in its sacred pages, that, as the Westminster Catechism puts it, "The Word of God is contained in the Scriptures of the Old and New Testaments, and is the only rule to direct us." This doctrine in words to the same effect was, no doubt, impressed upon the mind of the growing youth more particularly by the Puritan tutor who so endeared himself "on account of the services he had done him," that he revered him as a father, and, as he writes years later, "always followed him in thought with singular devotion."

"Scripture is the only true theology," he wrote in 1659, and eighteen years before he said, "The Scriptures of God are the just and adequate measure of truth." Their authority he considers "inviolably sacred"; and he declares that the dispersion of the Jews throughout the world is "a testimony of the existence of God and the truth of the Holy Scriptures," as if the two propositions implied were of equal value. And this, indeed, he would, I suppose, have maintained from man's point of view, for he asserts that "No man can have right thoughts of God with nature or reason alone as his guide independent of the word of God," and that "True religion is learnt from the word of God alone."

And so complete is his subjection to a collection of Hebrew and Greek writings of various ages, which came in course of time to be collected into one volume and

accounted sacred (although not a single one of them all makes such a claim for itself), that he will allow of no evasion of the rude statements of the earlier books of the Bible. "If," he writes, "it is said that *it repented Jehovah that he had made man*, let us believe that it did repent Him. If it *grieved the Lord*, if it be said that *he rested* and was *refreshed*, or that *he feared the wrath of the enemy*, let us believe that it is not beneath the dignity of God to grieve, to rest, to be refreshed, to fear. If God be said to *have made man after his own likeness*, not only as to his soul, but also as to outward form (for this is implied when it is said that Adam begat a son in his own likeness), and if God habitually assign to Himself the members and form of a man, why should we be afraid of attributing to Him what He attributes to Himself?"

"In a word, God either is or is not such as He represents Himself to be. If He be really such, why should we think otherwise of Him? If He be not such, on what authority do we say what God has not said? If it be His will that we should thus think of Him, why does our imagination wander into some other conception? Why should we hesitate to conceive of God according to what He has not hesitated to declare explicitly of Himself—as of that form which He attributes to Himself in the sacred writings?" So Milton believed all that was said of God in the Bible because it was in the Bible and God knew best what was good for Milton to believe.

But Milton didn't believe it all. He accepted the words as God's own, but his own belief about God was far removed from the plain and honest meaning he put on these words. One more example I must give of the devotion with which the great poet received even the most trivial statements of the Bible. It is stated in the Book of Kings that Ahaz was twenty years old when he began to reign and that he reigned sixteen years. In a later chapter we read that his son and successor, Hezekiah, was twenty-five years old when he began to reign. The Speaker's Commentary, which was written a generation ago for the purpose of establishing again the faith of so many good people unsettled by Bishop Colenso, frankly faces the difficulty involved in these two passages taken together. "It would make it necessary that Ahaz should have married at the age of ten and had a son born to him when he was eleven. Perhaps this is not impossible. But its improbability is so great that most commentators suggest a corruption of some of the numbers." To such sore straits does a quite unimportant passage reduce those who bind themselves with thongs of their own fashioning to the Hebrew Scriptures as the infallible word of God. In God's word they must admit either of an absurdity or a mistake! But how does our Milton treat it? He might have left it alone, for he had no call to comment on it at all. But his faith is too robust to shirk a difficulty, and verily we cannot admire the way he overcomes it. The first passage reads thus: "In the seventeenth year of Pekah Ahaz the son of Jotham began to reign. Twenty years old was Ahaz when he"—Milton would have it *he*, i.e., Jotham—"began to reign." To such subterfuges are the most honest of interpreters reduced when they feel that

"our consciences are bound by the declarations of Scripture."

But how did one who was so resolute in the maintenance of freedom come to submit himself to be thus bound? He gives no reasons. Professor Masson suggests because he wrote for believers who had no need of argument to support their faith. But such persons would have still less need of arguments for the existence of God, and yet these he does briefly recapitulate.

No, he gives no reasons because he wanted none himself and set no value on the acquiescence such reasons might induce on the part of his readers. Why did he believe, then? "Because the truth of the entire volume is established by the inward persuasion of the Spirit working in the hearts of individual believers"—i.e., he believed in the Bible for precisely the same reason which Roman Catholics allege for their belief in the Church—the supernatural gift of faith. As the understanding recognises the truth of an axiom as soon as it apprehends the meaning of the words, as the conscience accepts without asking for proof the elementary principles of morality, so, said Puritan and Papist alike, does the illuminated soul recognise and accept the revelation of God.

And Milton seems to have been himself conscious of this common ground occupied by himself and by those to whom alone of professing Christians he would not allow any toleration—"the obstinate Papists, the only heretics." For he writes: "If I were a member of the Church of Rome, which requires implicit obedience to its creed on all points of faith, I should have acquiesced from education or habit in its simple decree and authority"—which I can only interpret as a confession that—intolerant as his Protestantism was—he felt within himself that, brought up in Romanism as his father had been, he would never have been able to free himself; that, like Galileo and other great men he had met in his travels in Italy, he would have remained to the end under the yoke of the Church imposed upon him in childhood, as he did, in fact, remain under the yoke of the Scriptures.

But if Milton refused to argue or examine outside of the written word—for he wrote: "The Scripture is our only principle in religion, and the common maxim in logic is, *Against them who deny principles we are not to dispute*"—he availed himself, to the grievous scandal of pious believers of his own time and ever since, of the liberty to search the Scriptures for himself and to prove therefrom all things, even those held to be most firmly established. And herein consists his value to us as a theologian, for we have in him an almost unique instance of a man who devoted a lifelong study to the sorely vexed problem, What do the Scriptures teach? who was a firm believer, learned in all the wisdom of his time, gifted with the highest talents, and as free of prejudice as man could be. If anyone may be accepted as judge or arbitrator on the question, I know of none who has such high and indisputable qualifications for the office. And what are his final conclusions? These, in sum—that the whole system of orthodox Christianity, the fundamentals agreed upon by all the Churches, are unscriptural.

Hear a few sentences drawn from his latest work, the conclusions of all his study:—

"There is numerically one God and one Spirit in the common acceptance of numerical unity."

"It is impossible to find a single text of all Scripture to prove the eternal generation of the Son."

"The Holy Spirit was created or produced of the substance of God later than the Son, and is far inferior to him."

"The universe was created not out of nothing, but out of matter, which proceeded incorruptible from God, the fountain of every substance."

"The separation of soul and body cannot be called the death of man; but the whole man, body, spirit, and soul, dies, and each part suffers privation of life."

"The whole of the Mosaic law (including the Sabbath) is abolished by the Gospel, its purpose being attained in the love of God and our neighbour."

"Marriage is not a religious ceremony, but a purely civil compact, nor does its celebration belong in any manner to the ministers of the Church."

But I will not pursue this last unpleasant subject of the relation of the sexes, in respect of which we shall all agree that Milton was grievously in error.

I conclude, rather, with this important passage, which Milton himself must, I think, have found it difficult to reconcile with his absolute subjection to the letter of Scripture:—"We possess, as it were, a twofold Scripture—one external, the written word, which is highly important; the other internal, the Holy Spirit, which is the peculiar possession of each believer, and far superior." It was this Spirit he invoked, when he commenced the grand, long-contemplated work,

"to assert Eternal Providence
And justify the ways of God to men."
Conscious of ignorance and infirmity, he prayed:

"What in me is dark,
Illumine; what is low, raise and
support."

Upon this divine inspiration he relied, and was upheld by it when he stood alone. He disclaimed any authority over the minds of others; he welcomed honest criticism, even if too often violent in his language against those he deemed unjust or wrong-headed.

His theology is not ours; the first principle on which he rested it we cannot admit, yet do we owe him thanks for the "diligent perseverance of years" in compiling from the Scriptures what was to himself "a precious aid for faith," and for us a confirmation of what our divines had long been maintaining before his posthumous "Treatise on Christian Doctrine" had yet seen the light.

My unwelcome task is ended. I am thankful that the short time allowed me stays further criticism which I might have been impelled to urge. Pardon me, Milton, if I have assumed the liberty thou didst preach, and dared to reprove where I should have bowed my head and been silent!

MILTON AS CITIZEN.

THE REV. W. G. TARRANT said the fame of Milton as a poet and the special interest of his theological development towards Unitarianism would have fully justified that meeting. But they would have been without justification if, remembering how deeply he was attached to the principles of civil and religious liberty, they had met to celebrate his fame without expressing gratitude for what he had done for the cause of freedom. Their great fellow-citizen, born and buried in London, looked upon streets very different from those of to-day. The names, it is true, had survived in many cases; they could walk about as he did in Cheapside, St. Paul's Churchyard, Fleet Street, and the Strand. But the outward life of these thoroughfares had changed very much. In the same way, it must be admitted, there had been a great change in civic and national problems since Milton's day. But there was an essential continuity beneath what was transitory, and the principles for which he fought are as important, as necessary, and, should they not say, as dear as ever they were. "Fought" was the word. Milton was undeniably a fighter; though but a plain citizen he wore a sword. Some critics seem to wish that he had been nothing but a poet an artist in language, a performer in the picturesque. Usually, he believed, such critics had but an imperfect sympathy with the great popular cause which, involving as it did the cause of the individual man, was the greatest thing in the world to Milton. Those present, at any rate, would be devoutly glad that so splendid a genius was inseparably allied with that struggling nameless multitude who, in one age after another, have to wage the citizen's endless warfare against the power of privileged persons and classes. Milton was candidly a republican; but, admitting that "the form of our Government is not such as we would but as we can," he tried to infuse as much as possible of the republican spirit into this form. "The people are not for the King, but the King for them," he maintained; and now, who denies it? "Where the Parliament is, there sits the King"—that is the root of the matter for Milton as a citizen. Let men be properly educated, let them either be fit to govern or at least to choose their governors, and, above all, let them be free. Two capital enemies of mankind Milton never ceased to denounce. The first of these was *tyranny*. That one man should assume domination over the rest, and especially over their minds and consciences, provoked his wrath. Whether it was a King claiming absolute power, or an ecclesiastic, Episcopal or Presbyterian, refusing Christian liberty to those who demanded it, or an official censor of the Press barring the way of free utterance and free discussion, Milton saw in any or all such an enemy of the best life of the nation. Thank God, that in such a quarrel he took sides heartily! Whatever particular circle of hell his foes might assign to him it cannot be that where the "wretched souls" are found of whom Dante (another great citizen) speaks in his "Inferno"—those who had not manhood enough to take sides, "who lived without praise or blame," who were nei-

ther rebels against God nor loyal to Him:—

"Fame of them the world hath none,
Nor suffers; mercy and justice scorn them both;
Speak not of them, but look, and pass them by."

Doctor Johnson might really have liked Milton better than he did, for he was at least, a good hater. No one to-day would attempt to justify all he said, but when it comes to fighting hard blows must be expected; and Milton, for one, thought the harder the better. In his "Defence of Himself," he refers to the complaint that he had been abusive. He admits it, but maintains that, while anyone can venture to praise, it is only the man sure of his case who can worthily and legitimately vituperate! He was an exceptional citizen in many ways, but one observes that he was not unlike others in some things. For instance, he paid taxes, and he claimed that a republic would be cheaper than a monarchy. When an extra tax had to be paid to support the Scots army he evidently deferred payment as long as he well could. On the other hand, he subscribed promptly and generously to the fund raised for the victims of the Irish Catholic rising. The second capital enemy that Milton fought was *superstition*, linked by him with *tyranny* as "two detestable curses." Perhaps he judged harshly and narrowly at times as to what was superstition, but the test he applied was a genuine one. He loathed the trappings of Rome and the Romanisers, because he sincerely believed them to be a hindrance, and not a help, to human nature's free growth. The Papacy and all its belongings were a special abomination to him, just because, in his view, they stood for the worst combination known to history of unsparing tyranny and puerile superstition. He was willing, as years went on, to let religious speculation go to great lengths; but he was never willing that a man calling himself priest should have liberty to make others slavish. That knotty point is not yet settled. On that occasion they could not do more than refer by a word to the mass of pamphlets produced by Milton in his busiest and strongest twenty years. Long neglected, they will doubtless be neglected again after the present celebrations pass away. But to the student they show many interesting phases in Milton's political thinking, for, in this, as in theology, his mind grew with years and experience, and they will always furnish wise words, memorable and stimulating to those who turn to them. But if anyone should think to escape the noise of Milton's battle by confining himself to his poems, he will find him there still an ardent and consistent pleader for the rights of reason and freedom, the same pleader whom we hear in the "Areopagitica" and the "Defence" against Salmasius. Proofs are abundant. Almost on the very last page of "Paradise Lost," in delineating the vision of the future that unrolled before Adam's eye, the poet-citizen declaims against those who—

"Seek to avail themselves of names,
Places, and titles, and with these to join
Secular power, though feigning still to act
By spiritual; to themselves appropriating

The Spirit of God, promised alike and given
To all believers; and, from that pretence,
Spiritual laws by carnal power shall force
On every conscience—laws which none
shall find

Left them inrolled, or what the Spirit
within

Shall on the heart engrave. What will
they then

But force the Spirit of Grace itself, and bind
His consort, Liberty? What, but unbuild
His living temples, built by faith to stand—
Their own faith, not another's!"

There sounds the characteristic note that tells of Milton's deepest thought and feeling. Whatever else he desired for this London of which he was so sturdy a citizen, or for this England of which he was so proud a defender before Europe and the world, he based his hopes of true and lasting liberty, not upon statutes and ordinances, still less upon the accumulation of wealth, but upon the culture and uprightness of the individual members of the community. In these days when we speak so easily of "classes" and "masses," it is well to be recalled, as Milton recalls us, to the significance to the State of each individual personal life. For this service, as well as for all the rest he has done to elevate the thoughts of men, we lay our wreath with the rest "in memory of Milton."

At the conclusion of Mr. Tarrant's address the speakers and the friends who had furnished the musical programme were cordially thanked by the President, seconded by hearty applause, and he himself, on the motion of the Rev. W. Copeland Bowie, was no less heartily thanked for presiding and for all the trouble he had taken in arranging so successful an evening.

KILBURN UNITARIAN CHURCH.

OPENING SERVICE AND MEETING.

THIS new church in Quex-road, Kilburn, standing in front of the hall in which the congregation has hitherto worshipped, was opened on Saturday, December 5. Designed by Mr. Howard Chatfield Clarke, F.R.I.B.A., in the decorated form of Gothic architecture, and built of red brick, it is a handsome addition to London Unitarian churches. Exclusive of the choir seats in the chancel, accommodation is provided for 300 sittings—which fill the nave and the narrow aisles into which the building is divided by an arcade of massive oak pillars. Close by the carved oak pulpit, itself a memorial to George Dickman, the first chairman of the congregation, there is a tablet on the wall with the inscription:—

"The Rev. Brooke Herford, D.D.,
born 1830, died 1903.

Founded in 1893 the Unitarian services in Kilburn, and continued till death to promote the interests of this society of worshippers. Mainly through his efforts the fund was raised by which the site of this church was purchased and the hall erected. The congregation and friends desire that this church shall always remain a memorial of his zeal and enthusiasm for the liberty of religious thought, and for the application of the religion of Christ to the daily life of man."

There was a crowded congregation at

the opening service. The Rev. J. E. Stronge, who was minister at Kilburn 1894-1905, read the lessons; the prayers were offered by the Rev. Charles Roper, B.A., the present minister; and the Rev. Dr. Carpenter, principal of Manchester College, was the preacher. His text was 1 Cor. xv. 49: "As we have borne the image of the earthy, we shall also bear the image of the heavenly." He spoke of how the earthy man during the unfolding ages had been prepared to bear the image of the heavenly. Visions of faith led him forward, the awful majesty of which dawned upon him in thoughts of love, righteousness, and joy, which culminated in the idea of God—the goal of man's thought. This conception was the secret of Jesus—we are at once sons and brothers—"my Father worketh hitherto and I work." And since that time his disciples have built houses in which the clamour of the earth might be stilled and the image of the heavenly conceived. The highest things are known in trust and admiration or not at all, and unless the world and our thought were matched no progress could be made. Love must be the eternal conqueror over hate—education and experience were still the only ways to knowledge. Followed along upward the word "work" acquired a fuller meaning. Sometimes, out of the noise of the world, you come together to the House of Prayer—one part of the Church of God—and join in the song of praise and truly pray "Thy kingdom come." The distractions of business, the desire for rest, eagerness for pleasure, impel men in the world, but a deeper motive calls men and women to worship. True, the deepest and greatest moments of life do not always come in church. Yet the soul cannot truly express its highest aspirations without what is implied in worship. A man may say that he can worship alone, yet the testimony of sainted souls deserves to be heard—we need other's sympathies. Just as all are knit together—weak, young, and old—so in the household of faith, the church of the living God, each brings contribution to the worth of the whole. Unsatisfied he who brings nothing; who strives for personal desire, misses the joy because he gives nothing. He finds the worship unsatisfactory, and leaves the service cold and fretful.

There was much else in the sermon, which was rich in earnest thought and inspiration for reverent service, far beyond what we can attempt even to summarise here. There was a passage about the spirit in which the problem of evil must be faced, as it is found in dreadful reality in such a city as London. The church, said Dr. Carpenter, is summoned to take its share, to assist in supplying a cure for social ills. No church, however, could impose a social programme any more than a theological creed. It could lift men above despair, lead them to patience and hope. The church calls for a willingness of sacrifice from its members, the mutual responsibility must be paid for by care and thought continually, investing a dividend of daily intercourse with the unlovely and all the ministries by which the strong may bear the burden of the weak. This building, he said in conclusion, is a memorial of him who wrote

"Courage and cheer" across one of his books. May that serve as a motto for work and worship. The passage from earthy to heavenly demands great ventures and high endurance. Blessed is he that is not daunted, who responds to the call, "Take courage, I have overcome the world."

A collection was taken for Furnishing and Church Funds, which realised £36 18s. "Forward! be our Watchword" was the closing hymn. The congregation numbered about 300, and at the close of the service tea was served in the hall behind the church.

At six o'clock Mr. John Harrison, President of the British and Foreign Unitarian Association, took the chair, and was supported by Mr. Percy Preston, President of the London District Unitarian Society, Mr. James S. Beale, President of the London and S.E. Provinces Assembly, Miss H. Brooke Herford, Revs. Charles Roper, F. H. Jones, J. Edwin Odgers, and others.

A telegram of good wishes was read from the Moss Side Congregation, Manchester, of which Mr. Roper was minister before he came to Kilburn. Mr. JOHN HARRISON said that he had great pleasure in taking part in the opening of that beautiful building—a tribute to the memory of one who had done great things for the cause of religion in general. It was not their practice to dedicate churches to the memory of saints, but they had a right to venerate those of their household of faith who had fought the good fight. Such an one was Brooke Herford. The Unitarian movement at Kilburn was the outcome of his efforts of fifteen years ago. He had organised the preliminary services, selected the site of the hall, and had raised the funds to get the work duly and promptly recognised by the larger community of Unitarians outside Kilburn. Matters had progressed considerably since the hall had been opened eleven years ago, and, thanks to the outside financial help and the able assistance and energy of the Revs. J. E. Stronge and Charles Roper, they had completed the work to some extent. It was a splendid example of what militant Unitarianism could do. The Unitarians of to-day were too prone to rest on the laurels which their forefathers had gained in the past, and forgot the duty of the hour. Because Unitarian teaching was leavening orthodox churches, there was no reason to relax effort of their own. He hoped good men would be found to carry on the work, and he wished continued prosperity and all success to the effort.

Mr. JOHNSON, the treasurer, gave an account of the growth and state of the fund. The building as finished to date of opening had cost roughly £4,290, and they had received £4,300. The smallness of the balance showed they had kept their promise—to open the church free from debt. There was need of more money for further equipment, but they felt confidence in the present financial state. He could not fully express their gratitude to the Unitarian public who had subscribed so liberally to their appeal.

Mr. H. CHATFIELD CLARKE, the architect, said he was glad to see the church an accomplished fact, and wished the

work all success. It was largely the outcome of the "Three Churches Building Fund." Plumstead and Kilburn had been started, and he trusted Lewisham would soon follow. He told of Dr. Brooke Herford's skill as a fund-collector, as an example to workers to put enthusiasm into their efforts, and testified to Mr. Roper's zeal in assisting with the details of the actual building work. He congratulated the congregation heartily, and wished them "God speed."

Mr. PERCY PRESTON said it was extremely gratifying to the London District Society to see another child coming of age. Dr. Herford had done much at the outset, but a little bird had whispered that his daughter had been a valued amanuensis. The completion of the building showed the progress of the congregation. He was sure people would be attracted to the edifice, but that was a small matter compared with the religion taught in it, and he hoped the congregation would support their minister by regular attendance at worship, and by a willing sacrifice in other matters.

Mr. JAS. S. BEALE, in congratulating the congregation, trusted that the church would have an enduring and successful career as a centre of good work for all those whose beliefs were similar, and to which the stranger might come and be welcomed.

Miss HELEN BROOKE HERFORD was pleased to add her word of congratulation. It was an advantage to have had the hall first. Had the church been first built, they might have packed away the hall in some inconvenient corner. In the course of her speech, which was full of reminiscence, she said "the spirit of those who helped us in youth, are with us here, and have helped us this evening."

The Rev. CHARLES ROPER said it was difficult to give adequate utterance to his feelings. He felt deeply indebted to the enthusiasm and zeal of the founder of the congregation, who was particularly happy in his methods of raising money. They possessed two or three original letters by Dr. Brooke Herford, and in one of them the sentence occurred, "You know I'm getting an old man, and that writing is a task—will you please send this letter back that I may send it to another?" Who could return such a letter without a cheque? It was very kind of Mr. Stronge to assist at the service. Sir Edwin Durning Lawrence had, by giving £500, greatly assisted them, and, with the help of Professor Gordon, had devised the text of the bronze memorial to Dr. Herford. Mr. Roper expressed his personal gratitude to everyone who had assisted in the work. More was required, but they were not going to get more until they could pay—in this business principle they trusted the memorial should be worthy of the man, and should further the cause of the liberty of conscience for which the church stood. To Mr. Stronge a great deal was due—he was pleased to join hands with him and complete the work which he and Dr. Herford began. He was deeply thankful to friends of the present and the past.

Mr. Binnie, a member of the Moss Side congregation, Rev. F. H. Jones, and the Rev. J. Edwin Odgers, having also added their congratulations, a vote of thanks to Dr. Carpenter, Mr. Harrison, and the speakers, and also the donors to the fund,

proposed by Mr. Singleton, and seconded by Mr. Pritchard, brought the meeting to a close.

In connection with the opening of the church it is interesting to record that the ladies of the congregation presented Mr. Roper with a new gown for the occasion; and, further, that at a congregational soiree held in celebration of the new departure on the Monday following (Dec. 7), an illuminated address was presented to him on behalf of the congregation, in recognition of his devoted work during the three years of his ministry, which were completed on the previous day, the feeling of members being that besides the activity which has made possible the realisation of the building scheme, there were other less conspicuous but even more valuable phases of that work which they very highly appreciated, and which they felt sure were destined to be fruitful of benefit not only to the congregation itself but in various ways to the public of the surrounding district.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

GEORGE'S ROW MISSION, E.C. APPEAL.

SIR,—Will you be kind enough to allow me to appeal to those kind friends who, at this season of the year, are in the habit of assisting me? At the same time, may I indicate that the distress of the present winter is so poignant and severe that I am compelled to ask any friends who are able to send me any help if they will be kind enough to do so? It is most urgently needed. I am in want of money for the Poor's Purse, new and cast-off clothing, boots, books, over-date periodicals, and prizes for 330 Sunday-School children, or money therefor. Parcels may be sent to the Domestic Mission, George's Row, St. Luke's, E.C., and letters either to the same address or to me, at 4, Durley-road, Stamford Hill, London, N.

FREDERICK SUMMERS,
Missionary.

AN EAST END SETTLEMENT.

SIR,—The committee of the Mansford-street Church and Mission are to discuss at their next meeting—early in January—the possibility of establishing a "settlement" in connection with our work in East London. It seems to be agreed on all sides that such an institution is desirable, indeed, almost inevitable, if we are to have the help we need to develop the work of our mission. But the practical question remains, are there enough young men in London, willing to devote a few hours weekly to mission work, who would welcome and support such a scheme? And my object in writing to you now is to find out, if possible, whether the idea of a "settlement" is likely to meet with sufficient support to justify the committee going into the matter more fully and drawing up some definite scheme. Would young men, eager for social service, who come up to live in London for a year or two welcome the opportunity to live

together in a settlement? I should be grateful if you would allow this question to be asked, and I hope answered, in your columns.

GORDON COOPER.
*The Parsonage, Mansford-street,
Bethnal Green, E., Dec. 8,*

DEPTFORD APPEAL.

SIR,—May I beg the privilege of making my annual Christmas appeal through the medium of your columns in aid of my Poor's Purse?

This year has been one of exceptional gloom and distress in this neighbourhood, and the help of those who would mitigate the poverty of, and bring a little happiness to, the poor at this festive season is earnestly solicited. Gifts of money, left-off wearing apparel (especially children's), books or toys, &c., will be gratefully received and acknowledged by

(Rev.) A. J. MARCHANT.
37, Clifton-road, Peckham,
London, S.E.

MANSFORD STREET MISSION, BETHNAL GREEN, E. APPEAL.

SIR,—Many of your readers have sent me in previous years gifts of money and clothes for the poor people in this district. May I appeal to them once again for their generous help this Christmas time? The Poor's Purse, upon which there are so many claims, all the year round, wants refilling; and the Christmas fund is sorely in need of fresh subscriptions. Old friends of the Mission have been very kind and generous in the past; and I hope I may rely upon their continued help, but I would make an earnest appeal to others who have not previously helped us for donations to our funds.

GORDON COOPER.

RHYL STREET MISSION, KENTISH TOWN. APPEAL.

My Poor's Purse is now nearly exhausted, and, as there is a good deal of distress in the immediate neighbourhood of the Mission, especially in the case of those families where the breadwinner is unemployed through no fault of his own, I shall be much obliged if the friends who kindly send their donations for the Poor's Purse and the various beneficent activities of the Mission will do so as soon as possible. I shall also be glad to receive any gifts of new or cast-off clothing, or any kind of warm bed-covering that friends may have to bestow, as these are of great value to the poor.

Parcels should be sent to the Mission, 4, Rhyll-street, Kentish Town, N.W., and letters to my private address, 32 Highbury-place, N.

W. H. ROSE.

NEWS FROM THE CHURCHES.

Accrington.—The Oxford-street Unitarian Church mourns the loss by death of Miss Mary Croft, a life-long member and supporter. She spent an active and useful life as nurse, and latterly, for many years, had had permanent care of Miss Emily Hutchinson, an invalid of Avenue-parade, who died only a few weeks before herself. Miss Croft was interred in the

Accrington cemetery on Saturday, December 5, and a memorial service was held in the church on Sunday morning, the Rev. J. Islam Jones officiating.

Ansdel.—With the object of starting the building fund for a permanent church, a sale of work has been held here. The total proceeds amounted to £34 10s., leaving the net sum of £25 as a nucleus for the fund. The congregation is grateful for the gift of the old pulpit from Upper Chapel, Sheffield, which has been placed in the church.

Bedfield.—Mr. Richard Newell, the Suffolk Village Missionary, appeals, as in former years, for cast-off clothing for the annual sale, which is a great benefit to the poor of the village at this trying season of the year. Mr. Newell is to be addressed at Framlingham, Suffolk.

Birmingham: Church of the Messiah Domestic Mission.—The annual meeting of the subscribers was held at the Mission in Fazeley-street on Monday evening, Dec. 7. Mr. P. H. Russell presided. The sixty-fourth annual report of the committee said the work of the mission had been carried on with unabated vigour and success. The committee agreed in general terms with the proposition that the distribution of alms was not most fittingly undertaken by distinctively religious institutions, but they were firmly convinced that the educational work among those in poverty and distress which should be available to prevent mere almsgiving, destroying the moral fibre of the recipients, could only be effectively undertaken by men and women filled with the spirit of religion. The treasurer's accounts showed that by reason of the response to the appeal for new subscriptions and the exceptionally large amount received on the occasion of the annual services last year, the adverse balance had been slightly reduced; but of the increase of £30 in annual subscriptions, for which the committee asked in the last report, only £20 had so far been received. A further increase of £15 was urgently needed. The committee again recorded their high appreciation of the zeal and capacity with which the work had been carried on by Mr. and Mrs. Pipe and their associates. The missionary submitted a satisfactory report of the activities of the various departments of the mission. The reports were adopted, and on the motion of Alderman the Right Hon. William Kenrick, a hearty vote of thanks was accorded the Rev. T. Pipe.

Boston.—The services at Spain-lane Chapel last Sunday were conducted by Mr. R. Briggs, of Nottingham, who very kindly came to the help of the Rev. W. Stoddart, who was prostrated by a severe attack of illness. Mr. Stoddart has been in failing health for more than a year, and the doctor says that he must have complete rest for a time.

Bury: Bank-street.—The third reception and dedication service was held on Sunday evening, November 15th, and conducted by the Rev. E. D. Priestley Evans, when thirty young people were received into the fellowship of the church, viz., eighteen young women, and twelve young men. There was a good congregation present to show their sympathy and give their support to the new associates. It is a source of great rejoicing to the older members of the church, and especially to their minister, to see the young people so willing and ready to respond to the appeal made to them to join in a fellowship devoted to the Ideal Life—a church dedicated to the worship of God and the service of man. At the close of the reception service, the communion service was held, when all the new associates, together with a large number of the congregation, were present. Mr. Stephenson (senior superintendent of the Sunday-school) and Mr. W. Ashworth acted as deacons, assisting in the distribution.

Edinburgh.—A social meeting in connection with the new League of Unitarian Women was held on Friday evening, December 4, in the hall of St. Mark's Chapel. After tea the chair was taken by the President, Mrs. Drummond, and the rules of the society were read by the secretary. A discussion followed as to whether the society should become a branch of the British League of Unitarian Women. The affirmative was carried unanimously in consequence of the favourable impression made by Miss Helen Brooke Herford's address delivered in St. Mark's Chapel on the 17th ult. The business being concluded, conversation followed

Songs and a character sketch as part of the evening's entertainment were much appreciated.

Leicester: Free Christian Church (Appointment).—The Rev. Kenneth Bond has received and accepted a hearty invitation to the ministry of the church, in succession to the Rev. Gertrud von Petzold, and will commence duties the first Sunday in the new year.

London: Kentish Town.—A musical service was arranged at the Free Christian Church for Sunday evening, Nov. 29, and was well attended. The Rev. F. Hankinson took as his subject the well-known hymn of John Greenleaf Whittier, "Dear Lord and Father of Mankind." Mr. John Harrison very kindly presided at the organ. Selections from the oratorios were sung by Miss Janet Oram and by the choir, and Miss P. Boulton (cello) and Miss Thomas (violin), from the Royal Academy of Music, also took part. Last Sunday evening Mr. F. Maddison, M.P., preached on the subject of "Workaday Religion," and in a very forcible address contrasted the religion which is known by its fruits of well-doing in the everyday concerns of life with the self-sufficient theology of the creeds.

London: Little Portland-street.—It is pleasant to be able to report that the St. James' Hall services have resulted in a decided addition to the evening congregations at the chapel. It is, of course, too early to come to any conclusion respecting permanent results, but the outlook is a very bright one, and all the more so because, as a rule, hall services are not followed by increased interest in chapels.

London: Stepney.—At the December congregational gathering at College Chapel some young friends of the Lewisham Unitarian Church gave an entertainment, "Scenes from Cranford" dramatised. This was carried out under the direction of Mrs. W. R. Marshall, who had also planned the characteristic costumes; these and the general setting added greatly to the charm of the excellent acting. During the evening part-songs and solos were well rendered by the Stepney-green singing class, conducted by Miss Harris.

London: Stratford.—A very successful meeting of the congregation and friends of the West Ham-lane Unitarian Church was held in the school-room on Wednesday, December 2. About 90 persons were present to welcome the Rev. J. Arthur Pearson as minister of the London District Unitarian Society. The chair was taken by the Rev. T. E. M. Edwards. A short business meeting was held for the purpose of electing new trustees under the Trust Deed, the appointment being executed by Mr. Edwards as chairman of the meeting. A hearty welcome was given to Mr. and Mrs. Pearson on behalf of the congregation and friends by the church secretary, who wished Mr. Pearson every success in the arduous work he had undertaken in London. Mr. Pearson responded in a humorous and sympathetic speech, and said that at such an enthusiastic meeting he felt inclined to shout. Addresses were also given by the Rev. F. Allen, Mr. Coult, and by the Rev. W. H. Rose, to whom a present of a revolving bookcase was made by Mr. Percy Maguire and Miss Frisby on behalf of the Young People's Guild, as a memento of his work amongst them. Efforts are being made towards a closer working of the churches in the neighbourhood, and with this view a rally meeting will be held at the Forest Gate Church on Saturday next. Refreshments will be provided at 5.30.

Lydgate.—On October 31 Mrs. Tavener gave a very successful entertainment in connection with the Social Union entitled "Such is Fame." This was repeated at Fitzwilliam-street School, Huddersfield, on November 14. On November 7 Mr. J. F. Copley lectured on "Soap Bubbles," and on November 21 an entertainment was given by Messrs. J. Mallinson and F. Pearce, which was well attended and much appreciated. A meeting of the Literary Class was held on Tuesday evening, November 24, when Mr. Tavener read the first of a series of papers on the Brontë Family, effectively illustrated by lantern.

Manchester: Moss Side.—The annual sale of work in aid of the church funds was held in the schoolroom on Saturday, December 5. Mr. Walter Hessey, chairman of the congregation, presided at the opening ceremony, which was well attended. Short speeches were made by Revs. Charles Peach, president of the District Association, and A. Cuncliffe Fox, and Mrs. John Wood, of Moss Side, declared the sale open. The effort has proved to be one of the

most successful of its kind in the history of the church. The financial result greatly exceeds the most sanguine expectations, the gross amount of the proceeds being close on £112. Scarcely less gratifying, however, was the spirit of enthusiasm with which the undertaking was entered upon and carried out. A most ready and generous response was made to the minister's appeal, and during the sale, as before it, members and their friends worked assiduously and gave liberally. It was a people's enterprise, and the people have scored.

North Lancashire and Westmorland Unitarian Association.—The third lecture of the series was delivered at Kirkham on Thursday, Dec. 3, by the Rev. R. J. Hall. The chair was occupied by Mr. A. B. Webb, of St. Anne's. The audience, fifty-five in number, and composed almost entirely of men of the thinking type, was completely open to the reception of new ideas. The opposition that had been promised seemed to have disappeared. No questions were asked.

Stourbridge.—On Tuesday week, following the afternoon meeting of the Midland Ministers, when the Rev. J. E. Stronge read a paper on "The Cult of Religion," a meeting was held in the Presbyterian Church Hall to commemorate the Milton Tercentenary. Dr. Ewart presided, and addresses were given by the Rev. C. D. Badland on Milton as citizen, Rev. W. C. Hall on Milton the poet, and Rev. G. L. Phelps on Milton as a religious teacher. A hearty vote of thanks was passed to the speakers, and the meeting closed, as it had opened, with the singing of a Milton hymn.

This month's *Cornhill* has "A Budget of Memories," by Sir G. O. Trevelyan, Macaulay's nephew, being the address he gave at a recent publishers' dinner, full of interesting reminiscences. There is also a tribute by Mr. Leonard Huxley to the late Professor Lewis Campbell.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 13.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Brompton, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Rev. J. PAGE HOPPS.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 6.30, Mr. A. PHAROAH.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. H. G. CHANCELLOR.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. GORDON COOPER, B.A.; 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. FELIX TAYLOR, B.A.
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Hounslow, Committee Room No. 2, Council House, Treaty-road, 7, Rev. J. ARTHUR PEARSON.
 Ilford, Assembly Room, Broadway, 7, Mr. T. ELLIOT.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11, Rev. J. PAGE HOPPS; 7, Rev. G. C. CRESSEY, D.D.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. CHARLES ROPER, B.A.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.
 Richmond, Free Church, Ormond-road, 11.15 and 7.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15, Rev. Dr. CARPENTER; 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, P.S.M., Mr. S. M. JAMES; 6.30, Mr. ALFRED DUNN.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worpole Hall, 11 and 7, Rev. W. E. WILLIAMS.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMEY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BEDFORD, 2.30 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 FRAMLINGHAM, 11 and (first Sunday in month only) 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. F. H. VAUGHAN, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11, Rev. J. C. ODGERS; 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-Park, 11, Rev. H. D. ROBERTS; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 NEW BRIGHTON and LISCAD, Memorial Church, Manor-road, 11, Mr. HORACE R. TAVENER; 6.30, Rev. MATTHEW WATKINS.
 NEWPORT, Isle of Wight, 11 and 6.30.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. H. E. HAYCOCK.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. J. W. COCK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Mr. E. S. LANG BUCKLAND, B.A.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Weckerstrasse, 11, Rev. GARDNER FREESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

BIRTHS.

REED.—On December 8, at Lamorna, Ringwood, Hants, to the Rev. and Mrs. C. E. Reed, a daughter.

THACKRAY.—On December 5, at Swindon Lea, Quarumby, Huddersfield, to Rev. and Mrs. E. Thackray, a son.

DEATHS.

HOLLAND.—On December 4, at The Elms, Hendon, Lucy Copland, widow of Philip Henry Holland, M.R.C.S., formerly of Heathrise, Hampstead, aged 89.

HORROCKS.—On November 18, at Brook-street, Crossens, Southport, Annie Dorning, elder daughter of the late William Horrocks, of Salford and Outwood.

PRITCHARD.—On December 9, at 11, Highbury-crescent, Mariau Pritchard (Aunt Amy), youngest daughter of the late Andrew Pritchard, aged 62. Funeral service at Golders Green Crematorium on Saturday, December 12, at 3.45. No flowers by request.

STOKE NEWINGTON GREEN CHURCH
BICENTENARY COMMEMORATION.

IN consequence of the death of Miss MARIAN PRITCHARD, the Commemoration Services and Meeting are postponed.
A. TITFORD, Hon. Secretary.

SUSTENTATION FUND.

FOR THE AUGMENTATION OF
MINISTERS' STIPENDS.

AT THE ANNUAL GENERAL MEETING, to be held on WEDNESDAY, FEBRUARY 10th, 1909, the Contributors will have to elect six Managers in place of Messrs. E. J. BLAKE, W. BING KENRICK, W. LONG, D. MARTINEAU, F. PRESTON, and J. C. WARREN, who retire by rotation, and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before 1st January, 1909.

FRANK PRESTON, Hon. Sec.,
"Meadowcroft," North Finchley, London, N.

CHANGE OF ADDRESS.

REV. DR. J. E. CARPENTER has removed to 11, Marston Ferry-road, Oxford.

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Situations.

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"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

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